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ABSTRACT

The purpose of this unit is to explore the ideas and ideals of the 18th century Enlightenment thinkers called the Philosophes, and to understand how they continue to influence basic notions about the nature of man and his world. The unit introduces key members of the Philosophes through short excerpts from their works. The selections illustrate the social concerns of Enlightenment thinkers in society, politics, and education. Through a study of primary sources, the works of Montesquieu, Rousseau, and Condorcet are discussed. Voltaire and the "enlightened despot" Frederick the Great also are introduced, as is the revolutionary "Encyclopedie" of Denis Diderot. The unit ends with the influence of the Enlightenment on the New World through a lesson on Benjamin Franklin and Thomas Jefferson, author of the Declaration of Independence. The ideals of the 18th century Enlightenment acquaint students with the vision of the perfectibility of man through the power of reason, which laid the basis for the notion of egalitarianism at the heart of the French and American Revolutions. Fundamental issues such as the basic nature and rights of man are discussed, as is the value of reason over tyrannical authority. This unit also shows the relationship between ideals and their practical application in society. Through the use of primary sources both written and visual, the student is able to experience the age of reason. By learning about the Philosophes, the student will develop critical thinking and inductive reasoning. Contains 13 references. (Author/DK)

ED 376 111

THE ENLIGHTENMENT

A UNIT OF STUDY FOR GRADES 7-10

By Carole Collier Frick
University of California, Los Angeles

Voltaire, Enlightenment Thinker

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On the cover: Voltaire, Enlightenment thinker, courtesy of Culver Pictures Inc., New York, NY.

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For information on additional teaching units and other resources from the Center, please write:

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APPROACH & RATIONALE
By Linda Symcox

The National Center for History in the Schools has developed the following collection of lessons for teaching **The Enlightenment**. Our units are the fruit of a year-long collaboration between history professors and experienced teachers of both United States and World History. They represent specific "**dramatic moments**" in history from which you and your students can pause to delve into the deeper meanings of selected landmark events and explore their wider context in the great historical narrative.

In our approach, the continuing narrative provides the context in which the dramatic moment is situated. By studying a crucial turning-point in history, the student becomes aware that choices had to be made by real human beings, that those decisions were the result of specific factors, and that they set in motion a series of historical consequences. We have selected dramatic moments that best bring alive that decision-making process. We hope that through this approach, your students will realize that history is on ongoing, open-ended process, and that the decisions they make today create the conditions of tomorrow's history.

Our dramatic moments are based on **primary sources**, taken from documents, artifacts, journals, diaries, newspapers and literature from the period under study. As you know, a primary source is a **first-hand** account of any event in history. For example, the telecast or the script of a speech would be a primary source. A secondary source is a **second-hand** account of an event. This would be, for example, the newspaper account of the speech the next day or a newscaster's report about the speech. All historical accounts, such as textbooks, are by their very

nature secondary sources. What we hope to achieve using primary source documents in these lessons is to remove the distance that students feel from historical events and to connect them more intimately with the past. In this way we hope to re-create for your students a sense of "being there," a sense of seeing history through the eyes of the very people who were making decisions. This will help your students develop historical empathy, and to realize that history is not an impersonal process divorced from real people like themselves. At the same time, by analyzing primary sources, students will actually practice the historian's craft, discovering for themselves how to analyze evidence, establish a valid interpretation and construct a coherent narrative in which all the relevant factors play a part.

CONTENT & ORGANIZATION

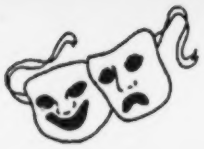
Within this unit, you will find: 1) **Teacher Background Materials** and 2) **Lesson Plans** with **Student Resources**. This unit, as we have said above, focuses on certain key moments in time and should be used as a supplement to your customary course materials. We have chosen to pitch the various lessons on different grade levels and they can usually be adapted to a slightly higher or lower level.

The **Teacher Background** section should provide you with a good overview of the entire unit and with the historical information and context necessary to link the specific **Dramatic Moment** to the larger historical narrative. You may consult it for your own use, and you may choose to share it with students if they are of a sufficient grade level to understand the materials.

The **Lesson Plans** include step-by-step instructions for the teacher. Feel free to elaborate or cut steps as you see

the need. These lesson plans contain student resources which accompany each lesson. These resources consist of primary source documents, any handouts or student background materials, and possibly a bibliography for the unit.

In our series of teaching units, each collection can be taught in several ways. You can teach all of the lessons offered on any given topic, or you can select and adapt the ones that best support your particular course needs. We have not attempted to be comprehensive or prescriptive in our offerings, but rather to give you an array of enticing possibilities for in-depth study, at varying grade levels. We hope that you will find the lesson plans exciting and stimulating for your classes. We also hope that your students will never again see history as a boring sweep of inevitable facts and meaningless dates but rather as an endless treasure of real life stories, and an exercise in analysis and reconstruction, rather than rote memorization.



ENCYCLOPEDIA CENSORED!

In 1751, the first volume of the French Encyclopédie appeared in Paris. Its purpose was ostensibly to make available to people the sum total of technical, scientific, and philosophical knowledge known to mankind at that time in alphabetical order. But it immediately aroused a storm of protest from the defenders of the established order in Church and State. Why did they perceive this apparently inoffensive reference work as a threat? Modern encyclopedias are not controversial. Why was this one?

Its editor, Denis Diderot, founded his project on the idea that people were not stuck with their lot in life, but could take charge and improve their existence by replacing blind faith in authority with their own ability to reason. This idea was at the core of 18th-century Enlightenment thinking. Diderot gathered over 200 experts to contribute articles in every field for his ambitious enterprise. In his hands, the Encyclopédie was a weapon for critizing established ideas and institutions from a rationalist perspective. To Diderot, knowledge was power.

The Encyclopédie sought to put into practice the Enlightenment's basic dictum: truth and reason will set man free. Along with articles on religion, history and politics, the successive volumes of the Encyclopédie included a vast array of specialized information: new classification systems of animals, explanations of surgical procedures, military tactics, and diagrams of machinery and weaponry that before had been understood only by those directly involved in the specific professions. It also included trade secrets known only to the guilds in times past. Now with the Encyclopédie, the knowledge was made available to anyone who could

read. Implicit in many of its articles—those on religious or political subjects, for instance—was a critique of the irrationality of existing customs and beliefs.

The Encyclopédie was exciting because it made available a wealth of knowledge to a wide public, in a way which bypassed traditional authority. People could purchase and read these books, and think about the ideas they contained, in their own homes. In the past, the government and the Church had controlled people's access to information. In the new encyclopedia however, the King and the Church only appeared as articles. They were presented as no more important than any other topic, for Diderot had organized all the subjects in an impartial, alphabetical order. This was revolutionary and disrespectful! No wonder the authorities were worried!

Undaunted, the determined editor Diderot issued the second volume towards the end of the year. The first volume had contained controversial articles on religion. The next volume had an entry written by a young churchman, which was violently condemned by the Church. The cleric was forced to flee the country to avoid prosecution. Diderot had gone too far! The government was now angry, and the King revoked permission to publish any further volumes. Its young editor went into hiding, but vowed to continue his work... .

TEACHER BACKGROUND MATERIALS

I. UNIT OVERVIEW

The purpose of this unit is to explore the ideas and ideals of the eighteenth-century Enlightenment thinkers called the Philosophes, and to understand how they continue to influence our basic notions about the nature of man and his world. The unit introduces key members of the Philosophes through short excerpts from their works. The selections illustrate the social concerns of Enlightenment thinkers in society, politics, and education. Through a study of primary sources, the works of Montesquieu, Rousseau, and Condorcet will be discussed. Voltaire and the "enlightened despot" Frederick the Great, will also be introduced, as will the revolutionary Encyclopédie of Denis Diderot. The unit ends with the influence of the Enlightenment on the New World through a lesson on Benjamin Franklin and Thomas Jefferson, author of The Declaration of Independence.

II. UNIT RATIONALE

The ideals of the eighteenth century Enlightenment acquaint students with the vision of the perfectibility of man through the power of reason, which laid the basis for the notion of egalitarianism at the heart of the French and American Revolutions. Fundamental issues such as the basic nature and rights of man will be discussed, as will the value of reason over tyrannical authority. This unit also shows the relationship between ideals and their practical application in society. Through the use of primary sources both written and visual, the student will be able to experience the age of reason. By learning about the Philosophes, the student will develop critical thinking and inductive reasoning. This unit is an essential link in understanding the development of European thought because the writings of the Philosophes influenced not

only the French and American Revolutions, but paved the way for the Industrial Revolution and modern culture.

III. UNIT CONTEXT

This unit should come after covering the development of the Absolutist State in France and Eastern Europe. The students also should have previously studied the advances and discoveries of the Scientific Revolution, which would have included a discussion of the Scientific Method. This unit on the Enlightenment would then be followed by lessons on the French and American Revolutions.

IV. UNIT OBJECTIVES

1. The student will discover the role of ideas in affecting the course of history, and in precipitating major events; in this case, the French and American Revolutions.

2. The student will be able to place the Enlightenment in its historical context, and be able to identify its basic ideas.

3. Through the study of primary sources, students will become familiar with the ideas of eight key Philosophes of the Enlightenment.

4. By engaging in a class debate, students will understand three major areas of concern to the Philosophes, namely, the discovery of the underlying laws which govern society, the proper structure of government, and the dissemination of knowledge about the material world.

5. The study of illustrations from Diderot's

Encyclopédie will graphically demonstrate to students the new availability of information, both technical and philosophical, to the literate public, and the impact that it made in society.

6. By studying the relationship between Voltaire and Frederick the Great, the students will see the relationship between the ideals of the Enlightenment and the practical application of these ideas in the real world.

V. INTRODUCTION TO THE AGE OF ENLIGHTENMENT

By Carole Collier Frick

The diverse and contradictory nature of eighteenth-century Enlightenment thought, commonly known as the Age of Reason, pays homage to the tremendous intellectual ferment of the previous century. In the seventeenth century, the Scientific Revolution had provided a new model for how problems could be solved through rational thought and experimentation, rather than on the authority of religion or the ancients. In fact, the French philosopher, mathematician and scientist René Descartes had seen man's ability to reason as the very proof of his existence, declaring *"Cogito, ergo sum"* (I think, therefore I am), in his Discourse on Method in 1637. Descartes rejected all forms of intellectual authority except the conclusions of his own thought, (which he then used to prove the existence of God).

The Scientific Revolution had actually begun in the mid-16th century with Copernicus' new theory of the sun as the center of the universe, replacing Ptolemy's earth-centered model, accepted since antiquity. This revolution culminated in the seventeenth century with the publication of Sir Isaac Newton's Principia in 1687, in which a thoroughly mechanical universe was explained through universal laws of motion. Newton, like Descartes, presented a vision of the universe whose most basic workings could be calculated and understood rationally, but which was also the work of a Creator.

The triumph of Newtonian science coincided with and helped to produce a fundamental intellectual change. By the early eighteenth century, the focus of speculation was shifting from theological to secular concerns. This change is at once evident when we compare two rulers who

exemplify the old and new outlooks. Louis XIV of France (reigned1643-1715) was a typical seventeenth-century sovereign, in that he had seen his primary duty to the State as a religious leader. His revocation of the Edict of Nantes in 1685, which forced tens of thousands of Protestants to flee France, was an example of his concern with the religious unity of his country. In contrast, the eighteenth-century ruler Frederick the Great of Prussia (reigned 1740-86) was basically a secular leader. He described his own role as that of "first servant of the state." To Frederick, his subjects' religions were their own affair, a matter of private conscience, and not a public matter of state. Frederick's overriding concern instead was with building an army and a stable bureaucracy, and putting in place a tax structure to fund them. His rationally-organized state machine would assure the security and prosperity of his subjects. The old religious hostilities that had divided Europe since the Reformation no longer preocuppied him. Science and rational inquiry now came to be seen as the common ground which reunited men, previously polarized into Catholic or Protestant, in what the Declaration of Independence would call "the pursuit of happiness": happiness to be achieved in this world, not the next. Reason provided a unifying doctrine, and the key to increasing human happiness (taking over the position once held by religion). With the right use of reason, all society's problems could be solved and all mankind could live prosperously and contentedly.

This optimism reflected a sense of growing economic opportunity. Europe in the eighteenth century was richer and more populous than ever before. Steady economic growth seemed to bear out the notion that the new key of scientific method could unlock the answers not only to the physical world (as Newton had done), but to theology, history, politics and social problems as well. Using

the advances made possble through rational scientific inquiry, farmers pioneered improvements in agriculture and entrepreneurs experimented with new technologies and products.

In England, the seminal political theories of Thomas Hobbes and John Locke were in the spirit of the same rational approach to problem solving, but had also been influenced by the dramatic conflicts that unfolded in Britian between the 1640s and the 1680s. Hobbes wrote in his masterwork, the Leviathan (1651), that men were motivated primarily by the desire for power and by fear of other men, and so needed an all-powerful sovereign to rule over them. He characterized their lives without a strong ruler as "solitary, nasty, poor, brutish, and short." For Hobbes, the English Civil War, which began in 1642, and ended with the execution of King Charles I in 1649, was convincing evidence that men were ultimately selfish and competitive. In addition, Galileo's ideas concerning the nature of the physical world, led him to reason that only matter exists, and that human behavior could be predicted by exact, scientific laws. In the Leviathan, he attempted to turn politics into a science, in which the clash of competing material bodies (men), could be predicted with mathematical accuracy, and thus regulated.

John Locke, a generation later, developed an entirely different notion of the basic nature of man, which he saw as innately good. While attending Oxford in 1666, he became friends with the first Earl of Shaftesbury, and in 1679, whe the Earl was implicated in plots against King Charles II, Locke was also suspected. He fled to the Netherlands, where he met Prince William and Princess Mary of Orange. Locke ultimately enjoyed a favored position at court after William and Mary were invited to invade England and assume the throne in 1688. They

came and conquered, but real power was now in the hands of Parliament, representing the propertied classes, which granted them the throne in 1689.

Locke then, witnessed this (almost) bloodless, so-called "Glorious Revolution," and became convinced that people could live amicably together, after discovering God's law through the appliction of reason. In Locke's Two Treatises of Government (1690), he outlined a theory of politics based on people's natural rights: life, liberty, and the ownership of property. To Locke, the task of the state was to protect these rights. Government was a contract between ruler and subjects, as the events of 1688-1689 had demonstrated: rulers were granted power in order to assure their subjects' welfare. His writings were seminal for the American revolutionary leader Thomas Jefferson, who closely followed Locke's ideas in the Declaration of Independence.

In the early eighteenth century, this early critical inquiry into the nature of man and society, spurred by events in England, influenced a group of French thinkers who came to be known as the Philosophes. Many French thinkers came to admire the economically-advanced country across the Channel with its unique form of representative government.

In the first generation of French Philosophes, one of the most important contributions to Enlightenment political thought was made by Charles de Secondat, the Baron de Montesquieu (1689-1755). This French nobleman came to respect the British political system after a stay in England from 1729-1731. In his masterwork The Spirit of the Laws, published in 1748, he developed the notion that human, natural and divine laws guide all things, including forms of government, and can best be discovered by empirical investigation.

Another of the early Philosophes who wrote on the nature of government was the author and poet Francois Marie Arouet, better known by his pen name of Voltaire (1694-1778). He was famous in his younger days for his acerbic and witty poetry and plays, but after personal troubles forced him into exile in England in 1726, he came into contact with the ideas of Locke and Newton, and took up weightier concerns. England became for him a model of religious and philosophical freedom, and greatly affected the course of his work, culminating with the publication of his Philosophical Letters Concerning the English Nation in 1733, in which he praised the customs and institutions of English life. In his native France, Voltaire's work was seen as a direct rebuke to French mores and government, and after being condemned by local authorities, Voltaire was once again forced to flee abroad.

In 1749, Frederick the Great of Prussia, who admired Voltaire's political views, invited him to come to his court in Berlin as his royal writing teacher. After three years of what Voltaire saw as "intellectual tyranny" by the monarch, however, he fled to freer circumstances, settling for some time in Switzerland and eventually returning to Paris, to a hero's welcome, at the end of his life in 1778.

Rousseau (1712-1778) and Diderot (1713-1784), born a generation later, continued the Philosophe tradition. Jean-Jacques Rousseau (1712-1778) was an outspoken critic of the French social and political order. In his landmark work, The Social Contract, written in 1762, Rousseau rejected existing forms of government in favor of a community based on the choice of all its citizens, and their democratic participation in every major decision. These ideas were to be of central importance after the outbreak of the French Revolution. Diderot's Encyclopédie, to which Rousseau contributed, was a wide-ranging attack

on the irrationality of contemporary society and political institutions. Despite being banned, it continued to be published; its last volume was finally issued in 1772.

The Enlightenment was a cosmopolitan movement, not restricted to England and France. In Germany, Italy and Spain, thinkers similar to the French Philosophes pursued their campaign against outmoded ideas and political and religious obscurantism. In colonial America, men like Benjamin Franklin (1706-1790), corresponded with European thinkers on political and scientific topics. Through Franklin and Jefferson—to name only the most prominent—the critical, rationalist thought of eighteenth-century Europe exercised a decisive influence on American political and social theories. The Declaration of Independence (1776) is one of the clearest and most succinct articulations of the Enlightenment program to be penned in the entire eighteenth century.

The development of the scientific method begun in the seventeenth century was continued in the eighteenth, and extended into fields of inquiry largely untouched by the Scientific Revolution, such as biology, botany and chemistry. The work of the Swedish scientist Linnaeus (Carl Linné, 1707-1778), provides an excellent example of the growing refinement in science, which was summarized for the general reader in Diderot's Encyclopédie.

For the men of the Enlightenment the basic question of the age was: how does one make mankind happy and rational and free? Their basic answer was: by discovering the underlying laws which would organize all knowledge into a clear, rational system, enabling men to become enlightened, and the societies in which they live to progress. It was a goal seen as obtainable to the men of the eighteenth century. Science and reason seemed to offer the key to the future, to a kind of paradise which

would be realized not in the next world, as the theologians asserted, but in this world, here and now.

VI. LESSON PLANS

1. **The English and French Philosophers**

2. **Voltaire and Frederick the Great of Prussia**

3. **Denis Diderot's *Encyclopédie***

4. **Benjamin Franklin's *Poor Richard's Almanack* and Thomas Jefferson's *Declaration of Independence***

LESSON ONE

THE ENGLISH AND FRENCH PHILOSOPHERS

Day One: Thomas Hobbes & John Locke

A. Objectives

1. Students will learn how the ideas of Hobbes and Locke distilled the concepts that developed in the political ferment of seventeenth-century England, and set the terms of debate for the eighteenth-century Philosophes.

2. Students will discern a rational approach to thinking about the nature of man based on reason, not on folk beliefs, authority, or religion.

3. Students will understand the role that a basic view of human nature plays in forming theories of government.

B. Lesson Background Materials

Two English intellectuals, mathematician Thomas Hobbes (1588-1679) and philosopher John Locke (1632-1704), were among the first to use a scientific approach to study man and his society. As a mathematician, Hobbes' political theory was an effort to make politics into an exact science like geometry. Hobbes was an admirer of Galileo's studies of motion, and attempted to apply Galileo's scientific principles to social theory.

The philosopher John Locke was himself a friend of Newton, and was influenced by Newton's description of the universe as a vast machine operating by precise, unvarying scientific laws. Locke thought deeply about the nature of economics, psychology and religion, as well as politics.

Both men lived through upheavals of seventeenth-century English politics, and witnessed the establishment of limited monarchy and Parliamentary rule. Hobbes had witnessed the bloody execution of King Charles I in 1649, as the culmination of England's bitter Civil War from 1642. As tutor to the young heir-apparent Charles II, he fled with the royal household to France after the King's execution. Locke, on the other hand, although aligned with the political opposition to the Stuarts and exiled in 1683, was successful in government circles upon his return to England after 1688. He witnessed the so-called "Glorious Revolution" of 1689, in which William and Mary came to the throne of England, replacing the monarch James II almost without bloodshed.

Hobbes's and Locke's divergent views of human nature reflect their different personal experiences. While Hobbes concluded that the nature of men was competitive, that fear was their most powerful motive for action, and that their natural state was one of war, Locke saw men living in a state of nature which was basically reasonable and cooperative.

Hobbes's pessimistic view of human nature did not appeal to most Enlightenment thinkers: Locke's view of mankind as essentially reasonable and benevolent accorded much better with the optimism of the age, and seemed to justify it. But the two English political theorists had pointed the way to a new, rationalist approach to the problems of government and society. They showed that the laws of science might have their counterpart in other laws that governed social and political behavior. The scientific method could be applied even to intractable questions of politics.

C. Lesson Activities

1. Share **RESOURCES A** and **B**, selections from Hobbes' *Leviathan* and Locke's *Of Civil Government*.

2. Allow 15 minutes for the class to read the documents.

3. Based on the readings, have students engage in a debate defending these essentially different views of human nature.

4. Homework Assignment:

   Write a one-page essay on which point of view you really believe in, giving your reasons.

D. Questions to Guide Debate

1. Why would man's basic nature be a topic of discussion? (As an attempt to understand the basic laws which govern human interaction in society.)

2. Why would this be important for developing a concept for an ideal form of government? (The idea would be successful or not, depending upon whether it fitted the basic nature of man.)

3. How would these writers have come up with their point of view? (Through the scientific method of observation of particulars, generalization, prediction for future.)

4. How could Locke and Hobbes have come to such different conclusions? (One idea: they had experienced extremely different political situations in their lives; for Hobbes—the English Civil War, the beheading of a monarch; for Locke—the Glorious Revo-

lution, with no bloodshed.)

5. Relate discussion to students' personal experience with people; the role environment plays in forming ideas.

E. Evaluating the Lesson

1. Informal observation of debate.

2. Evaluation of essay assigned as homework.

Title page of the Leviathian, 1651.

SELECTIONS FROM THE LEVIATHAN
THOMAS HOBBES (1588-1679)
(Primary Source)

Human Equality:

Nature has made men so equal, in the faculties of the body and mind; as that though there be found one man sometimes manifestly stronger in body, or of quicker mind than another, yet when all is reckoned together, the difference between man and man, is not so considerable...

For such is the nature of men, that howsoever they may acknowledge many others to be more witty, or more eloquent, or more learned; yet they will hardly believe there be many so wise as themselves...

The State of Nature:

From this equality of ability, arises equality of hope in the attaining of our ends. And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies...

Hereby it is manifest, that during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war, as is of every man, against every man. For 'war' consists not in battle only, or the act of fighting, but in a tract of time, wherein the will to contend by battle is sufficiently known...

In such condition there is no place for industry [meaning productive labor, not "industry" in modern sense of factories], because the fruit thereof is uncertain, and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported by sea; no commodious building;...no knowledge of the face of the earth; no account of time; no arts; no letters; no society; and, which is worst of all, continual fear and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.

SELECTIONS FROM OF CIVIL GOVERNMENT
JOHN LOCKE (1632-1704)
(Primary Source)

The State of Nature:

To understand political power aright, we must consider what state all men are naturally in, and that is, a state of perfect freedom to order their actions and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature; without asking leave, or depending upon the will of any other man.

The state of nature has a law of nature to govern it, which obliges every one: and reason, which is that law, teaches all mankind, that being all equal and independent, no one ought to harm another in his life, health, liberty, or possessions: for men [are] all the workmanship of one omnipotent and infinitely wise Maker; all the servants of one sovereign master, sent into the world by his order, and about his business...

Reason:

Men living together according to reason, without a common superior on earth, with authority to judge between them, is properly the state of nature.

God, who hath given the world to men in common, hath also given them reason to make use of it to the best advantage of life, and convenience. The earth, and all that is therein, is given to men for the support and comfort of their being.

Nothing was made by God for man to spoil or destroy. And thus, considering the plenty of natural provision there was a long time in the world, and the few spenders;... there could be then little room for quarrels or contentions about property so established.

Day Two: The Philosophes (Montesquieu and Rousseau)

A. Objectives

1. From a reading of Montesquieu, the nature of law will be understood, as well as the value of a system of checks and balances between the three branches of government.

2. Through reading Rousseau, students will see a reasoned attempt to define the proper relationship between the individual and the group in society.

B. Lesson Background Materials

Montesquieu (1689-1755) and Rousseau (1712-1778)

Many writers and thinkers of the eighteenth century, especially in France, built upon the ideas and analytical method employed by Locke, and attempted to develop theories of government based on a rational approach to man's relationship with the society in which he lived. Two of the key thinkers on the nature of government were Montesquieu and Rousseau. Montesquieu admired the English system of limited constitutional monarchy, which was a product of the "Glorious Revolution" of 1689 and was a victory for the political opposition, of which Locke formed part. He also was influenced by Locke's Two Treatises of Civil Government (1690), in which Locke articulated his support for the government which was created by the revolution. Rousseau, on the other hand, found this form of government inadequate, for it did not grant sovereignty equally to all of the people within the society.

C. Lesson Activities (Oral Group Reports)

1. Write the following three basic tenents of the Philosophes on the board:

   a. Human society is governed by Natural Laws.

   b. These Natural Laws can be discovered by rational men.

   c. Human society can turn from traditional, authoritarian forms, and progress toward a more perfect government through rational thought.

2. Divide the class into three groups.

3. Give each group a different reading. STUDENT RESOURCE C is the section on law from Montesquieu's The Spirit of the Laws. RESOURCE D is the section on government checks and balances, also from the same document by Montesquieu. RESOURCE E is from Rousseau's The Social Contract.

4. In their three groups, have students find as many of the three basic tenets as they can in each of these documents on government, and come up with a list.

5. Each group then makes an oral report on their findings to the class, using quotes from their student resources to back up their points.

6. Draw up a complete list on the board.

D. Evaluating the Lesson

1. Observe the work in groups.

2. Evaluate lists.

SELECTIONS FROM THE SPIRIT OF THE LAWS (1749)
CHARLES DE SECOND AT, BARON DE MONTESQUIEU (1689-1755)
(Primary Source)

Of the Laws in General

Laws, in their most general meaning, are the necessary relations arising from the nature of things. In this sense, all beings have their laws, the Deity his laws, the material world its laws, the intelligences superior to man their laws, the beasts their laws, man his laws...

Since we observe that the world, though formed by the motion of matter, and void of understanding, subsists through so long a succession of ages, its motions must certainly be directed by invariable laws...

Law in general is human reason, inasmuch as it governs all the inhabitants of the earth; the political and civil laws of each nation ought to be only the particular cases in which human reason is applied.

They should be adapted in this manner to the people for whom they are framed, because it is most unlikely that the laws of one nation will suit another.

They should be relative to the nature and principle of each government.... They should be relative to the climate of each country, to the quality of its soil, to its situation and extent, to the principal occupation of the inhabitants, whether farmers, huntsmen, or shepherds: they should have a relation to the degree of liberty which the constitution will bear, to the religion of the inhabitants, to their manners, and customs....in all which different respects they ought to be considered.

SELECTIONS FROM THE SPIRIT OF THE LAWS (1749)
CHARLES DE SECONDAT, BARON DE MONTESQUIEU (1689-1755)
(Primary Source)

Of Political Liberty and the Constitution of England

Political liberty is to be found only in moderate governments; and even in these it is not always found. It is there only when there is no abuse of power: but constant experience shows us that every man invested with power is apt to abuse it, and to carry his authority as far as it will go.

To prevent this abuse, it is necessary, from the very nature of things, that power should be a check to power.

The political liberty of the subject is a tranquility of mind arising from the opinion each person has of his safety. In order to have this liberty, it is requisite the government be so constituted as one man need not be afraid of another.

When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty...

Again, there is no liberty if the judiciary power be not separated from the legislative and executive.

In perusing the admirable treatise of Tacitus on the manners of the ancient German tribes, we find it is from that nation the English have borrowed the idea of their political government. This beautiful system was invented first in the woods...

Neither do I pretend by this to undervalue other governments, nor to say that this extreme political liberty ought to give uneasiness to those who have only a moderate share of it. How should I have any such design; I who think that even the highest refinement of reason is not always desirable, and that mankind generally find their account better in mediums than in extremes?

From *The Complete Works of M. de Montesquieu*, London, 1777.

30

SELECTIONS FROM THE SOCIAL CONTRACT (1762)
JEAN JACQUES ROUSSEAU (1712-1778)
(Primary Source)

Man is born free, and everywhere he is in chains. Many a one believes himself the master of others, and yet he is a greater slave than they.

...the social order is a sacred right which serves as a foundation for all others...now, as men cannot create any new forces, but only combine and direct those that exist, they have no other means of self-preservation than to form...a sum of forces which may overcome the resistance, to put them in action... and to make them work in concert.

This sum of forces can be produced only by the combination of man; but the strength and freedom of each man being the chief instruments of his preservation, how can he pledge them without injuring himself, and without neglecting the cares which he owes to himself? This difficulty, applied to my subject, may be expressed in these terms:

> *'To find a form of association which may defend and protect with the whole force of the community the person and property of all its members and by means of which each, coalescing with all, may nevertheless obey only himself, and remain as free as before. Such is the fundamental problem of which the social contract furnishes the solution.'*

In short, each giving himself to all, gives himself to nobody...

We see from this formula that the act of association contains a reciprocal engagement between the public and individuals, and that every individual...is engaged in a double relation...

... the social pact...includes this engagement...that whoever refuses to obey the general will shall be constrained to do so by the whole body; which means nothing else than that he shall be forced to be free...

From Rousseau, *The Social Contract*, trans. Henry J. Tozer, London, 1895.

VOLTAIRE & FREDERICK THE GREAT OF PRUSSIA

A. Objectives

1. Students will see the interaction between the world of ideals and reality through observing the relationship between Voltaire and Frederick the Great.

2. Students will discern the influence an "enlightened" monarch could have on his subjects' everyday lives through the application of rational thought.

B. Teacher Background Materials

The French Philosophe Voltaire (1694-1778), has been called the "barbed wit" of the Enlightenment for the early acerbic criticism of French society contained in his poems and plays. After an exile in England beginning in 1726 however, he came to appreciate British political institutions and the religious and philosophical freedom available there. His publication of the Letters Concerning the English Nation in 1733 lauded the English system of government, and ultimately caused his exile from France. In his writings, Voltaire examined not only English institutions, but also other diverse forms of government which he saw as valuable in having met the needs of various countries.

All this was greatly influential to the ruler of Prussia, Frederick II, who in 1749 invited the exiled Voltaire to come live in his palace outside of Berlin to serve as his royal writing teacher and personal muse. Voltaire was the one to dub Frederick "the Great," but their association was only to last a few years. In 1754, he fled Frederick's company for freer circumstances, citing the monarch's "intellectual tyranny" over him. Voltaire's

effect on the king had already been felt however, as can be seen in Frederick's own later writings. In his Forms of Government (1781), the monarch systematically examined his own country, and attempted to apply rational Enlightenment ideals to the task of governing the kingdom of Prussia.

C. Lesson Activities

1. Using an overhead projector, write the words "Enlightened despot" for the class.

2. Have a brainstorming session on how these two words could apply to the same individual. Aren't they contradictory?

3. Again, using the overhead projector, show the engraving of "A Philosopher and his Pupil," Voltaire and Frederick the Great, **STUDENT RESOURCE A**.

4. Ask students for their reaction to the picture. (Relationship between a seated man of books, dressed in casual clothes [living in the world of ideas], and a standing man of action, dressed in a uniform, with rearing horse in background [ruling a kingdom leading an army]. Discuss the type of relationship one might have with the other, and why.)

5. Divide the class into seven groups. They will represent seven social groups within Frederick's kingdom of Prussia.

6. **STUDENT RESOURCE B** will go to the Despot and his royal family, **RESOURCE C** will go to the Army Officers, **RESOURCE D** will go to the Poor Serfs. **RESOURCE E** will go to the Landowners. **RESOURCE F** will go to the Churchmen. **RESOURCE**

G goes to the Tradesmen. **RESOURCE H** goes to the Government Tax Collectors.

7. In groups, students will review the resource materials.

8. Class groups will report back to the class the ideas the Monarch has for their social group. The First group (the Despot and his heirs) will describe their new duties as "enlightened" rulers. For each group, what has changed, and what has remained the same? Why? What are the constraints of applying the ideals of reason to a real kingdom? Can it be done? What is compromised?

C. Evaluating the Lesson

Informal observation of initial discussion and oral group reports.

VOLTAIRE AND HIS STUDENT, FREDERICK II OF PRUSSIA.

Source: Bibliotheque Nationale, Paris. Engraving by Pierre-Louis Baquoy after a drawing by Nicolas Monsiaux, ca. 1795.

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35

DESPOT AND ROYAL FAMILY'S EXCERPT

Selection from Forms of Government
Frederick II of Prussia (Reigned 1740-1786)
(Primary Source)

With respect to the true monarchical government, it is the best or the worst of all other, according to how it is administered.

We have remarked that men granted preeminence to one of their equals, expecting that he should do them certain services....the maintenance of the laws; a strict execution of justice...

[The King should undertake]...a profound study of the local situation of the country, which it is the magistrate's duty to govern, and a perfect knowledge of the spirit of the nation...

Princes and monarchs, therefore, are not invested with supreme authority that they may, with impunity, riot in debauchery and voluptuousness. They are not raised by their fellow citizens in order that their pride may pompously display itself, and contemptuously insult simplicity of manners, poverty and wretchedness. Government is not intrusted to them so that they may be surrounded by a crowd of useless people, whose idleness engenders every vice.

The ill administration of monarchial government originates in various causes, the source of which is the character of the sovereign.

From *The Posthumous Works of Frederick II, King of Prussia*, trans. Thomas Holcroft, London, 1789.

36

ARMY OFFICERS' EXCERPT

Selection from Forms of Government
Frederick II of Prussia (Reigned 1740-1786)
(Primary Source)

It is necessary to have among our neighbors, especially among our enemies, eyes and ears which shall be open to receive and report with fidelity what they have seen and heard. Men are wicked.

The military system ought...to rest on good principles, which from experience are known to be certain. The genius of the nation ought to be understood, of what it is capable, and how far its safety may be risked by leading it against the enemy...The discovery of gunpowder has entirely changed the mode of making war. A superiority of fire at present decides the day. Discipline, rules and tactics have all been changed, in order that they may conform to the new custom.... So many new refinements have therefore so much changed the art of war that it would be unpardonable for a general today to risk a battle according to the plans made by [great commanders from the past]. Victory then was carried by valor and strength: it is at present decided by artillery...

There are states which, from their situation and constitution, must be maritime powers:....There are other states...some of which may well do without shipping; and others that would commit an unpardonable fault in politics were they to divide their forces [between sea and land].

The number of troops which a state maintains ought to be in proportion to the troops maintained by its enemies. Their force should be equal, or the weakest is in danger of being oppressed.

From *The Posthumous Works of Frederick II, King of Prussia*, trans. Thomas Holcroft, London, 1789.

SERFS' EXCERPT

Selection from Forms of Government
Frederick II of Prussia (Reigned 1740-1786)
(Primary Source)

...the sovereign ought frequently to remember the condition of the poor, to imagine himself in the place of the peasant or the manufacturer, and then to say "Were I born one among the class of citizens whose labors constitute the wealth of the state what should I require from the king?" The answer which, on such a supposition, good sense would suggest it is his duty to put in practice.

In most of the kingdoms of Europe there are provinces in which the peasants are...serfs to their lords. This, of all conditions, is the most unhappy, and that at which humanity most revolts. No man certainly was born to be the slave of his equal. We reasonably detest such an abuse, and it is supposed that nothing more than will is needed to abolish so barbarous a custom. But this is not true: it is held on ancient tenures, and contracts made between the landholders and tenant-farmers...Whoever should suddenly desire to abolish this abominable administration would entirely overthrow the present way of managing estates, and would be obliged, in part, to compensate the nobility for the losses which their rents must suffer.

From *The Posthumous Works of Frederick II, King of Prussia*, trans. Thomas Holcroft, London, 1789.

38

LANDOWNERS' EXCERPT

Selection from Forms of Government
Frederick II of Prussia (Reigned 1740-1786)
(Primary Source)

...what are the most proper means invariably to maintain those provinces in abundance...that they may continue flourishing? The first is to be careful that the lands are well cultivated; to clear such grounds as are capable of tillage; to increase the breed of sheep and cattle, so that the more may be gained by milk, butter, cheese, and manure; afterwards to obtain an exact statement of how much grain is grown in good, indifferent, and bad seasons, and to subtract the quantity consumed, so that the surplus can be calculated, in order to determine the point at which exportation ought to stop....Every sovereign actuated by the public good is obliged to keep storehouses abundantly furnished, that supplies may be ready when the harvest is bad and famine prevented [as is the practice in Prussia]. During the scarcity of the years 1771 and 1772, [Prussia, his kingdom] beheld the miseries with which its neighbor Saxony and the provinces of Germany were afflicted, because this very useful precaution had not been taken. The people there pounded oak bark, on which they fed, and this wretched food did but accelerate death.

From *The Posthumous Works of Frederick II, King of Prussia*, trans. Thomas Holcroft, London, 1789.

CHURCHMEN'S EXCERPT

Selection from Forms of Government
Frederick II of Prussia (Reigned 1740-1786)
(Primary Source)

There are few countries in which the people are all of one religious opinion: they often totally differ...The question then is stated—Is it requisite that the people should all think alike, or may each one be allowed to think as he pleases? Gloomy politicians will tell us everybody ought to be of the same opinion, so that there may be no division among the citizens...

To this is answered that all the members of one society never thought alike...each man believes that which appears to him to be the truth. A poor wretch may be forced to pronounce a certain form of prayer, although he inwardly refuses his consent. His persecutor consequently has gained nothing. But, if we revert to the origin of all society, it will be found evident that the ruler has no right to interfere in the belief of the subject...Nay, tolerance is itself so advantageous, to the people among whom it is established, that it constitutes the happiest of states. As soon as there is that perfect freedom of opinion, the people are all at peace; whereas persecution has given birth to the most bloody civil wars...

From *The Posthumous Works of Frederick II, King of Prussia*, trans. Thomas Holcroft, London, 1789.

TRADESMEN'S EXCERPT

Selection from Forms of Government
Frederick II of Prussia (Reigned 1740-1786)
(Primary Source)

For the country to be preserved in prosperity, it is indubitably necessary that the balance of trade should be in its favor. If it pays more for importation than it gains by exportation, the result will be that it will be annually impoverished... The means to avoid incurring any such loss are to work up all the raw materials of which the country is in possession, and to process raw materials from abroad, so that the price of labor may be gained, in order to sell the country's products in a foreign market.

Three things are to be considered in respect to commerce: first the surplus of domestic products which are exported; next the products of foreign states, which enrich those who trade in them; and thirdly foreign merchandise, imported for home consumption. The trade of any kingdom must be regulated according to these three articles, for of these only is it susceptible, according to the nature of things... To profit by such advantages as we are in possession of, and to undertake nothing beyond our strength, is the advice of wisdom.

From *The Posthumous Works of Frederick II, King of Prussia*, trans. Thomas Holcroft, London, 1789.

GOVERNMENT TAX COLLECTORS' EXCERPT

Selection from Forms of Government
Frederick II of Prussia (Reigned 1740-1786)
(Primary Source)

No government can exist without taxation, which is equally necessary to a republic and to a monarchy. The sovereign who labors in the public cause must be paid by the public; the judge the same, that he may have no need to twist the law. The soldier must be supported so that he may commit no robbery or violence for lack of food. In like manner, it is necessary that those persons who are employed in collecting the taxes should receive such salaries as may relieve them of any temptation to rob the public... This money must all be necessarily taken from the people; and the grand art consists in taking without overburdening the people. In order that taxes may be equally and not arbitrarily imposed, surveys and registers should be drawn up by which, if the people are properly classified, the taxes paid will be proportionate to the income of the persons paying.

Excise [sales tax] is another species of tax, levied on cities, and this must be managed by able persons; otherwise, those provisions which are most necessary to life, such as bread, beer, meat, etc., will be overtaxed; and the weight will fall on the soldier, the laborer, and the artisan.

From *The Posthumous Works of Frederick II, King of Prussia*, trans. Thomas Holcroft, London, 1789.

LESSON THREE

DENIS DIDEROT'S ENCYCLOPÉDIE

A. Objectives

1. Students will understand the social implications of public access to information.

2. Differences between hierarchical and democratic social structure will be demonstrated to students.

B. Lesson Background Materials

The first volume of the great French Encyclopédie which appeared in 1751 under the editorship of Denis Diderot, contained articles written by almost 200 of the best-known writers and experts of the Enlightenment, including Rousseau and Voltaire. When the Encyclopédie was completed in 1772, it had reached 28 volumes, 11 volumes of which were engravings that illustrated not only scientific knowledge, but also technical and industrial processes, and the medical and botanical knowledge of the day.

The impact of the Encyclopédie was profound and it was widely read and discussed, even though it was banned in France for a time, because the content of many of its articles was felt to threaten the authority of the monarch and the Catholic church. Within its alphabetical format, the hierarchical structure of the Old Regime was levelled. For example, one of the first articles was on "atelier" (workshop), with "dieu" (God) and "roi" (king) following in their "proper" alphabetical places in subsequent volumes.

In addition, its illustrations of industrial processes made the technical secrets of the trade guilds available to the literate public for the first time, which threatened the

guilds' monopoly on these processes. The inclusion of this information, however, also had the effect of dignifying the trades by presenting them side-by-side with articles on philosophy and science. The Encyclopédie paved the way for a democratization of knowledge in France.

C. Lesson Activities

1. Read the **DRAMATIC MOMENT** to the class.

2. Discuss the implications of the reaction to its appearance (see Questions to Guide Initial Discussion below).

3. Divide the class into six groups and distribute **STUDENT RESOURCES A - F**, (illustrations from the Encyclopédie) one to each group.

4. Have each group study its illustration and make a list of what they could learn from the illustration and how they feel about its inclusion in the Encyclopédie.

5. Have each group choose a leader, who presents a brief report on their illustration, while the illustration is being projected on overhead projector for class. Questions to guide second discussion:

   a. How does a rational approach to knowledge change the way information is received by its audience? (information is not automatically sanctioned by an authority figure, i.e. the king or the church, or a teacher).

   b. How would this make people feel differently about information (personal control)?

c. How are encyclopedias different today (not considered threatening or subversive)?

d. Is there freedom of access to information in our society? In all modern societies?

e. Do our encyclopedias contain articles on everything? What do they include/leave out? Why?

6. **Homework Assignment** (optional):

To come up with their own illustration for a contemporary encyclopedia on a subject which they feel should be included.

D. Questions to Guide Initial Discussion

1. Why would an encyclopedia have been banned? What does an encyclopedia contain? How would it "enlighten" people? What new things could they have learned? (But note, too, the limits: information was accessible only to the literate elite.)

2. Where did people get information in mid-eighteenth century France before the publication of these books?

3. How could public access to information be considered dangerous? Who would be threatened?

4. What would having information do for people?

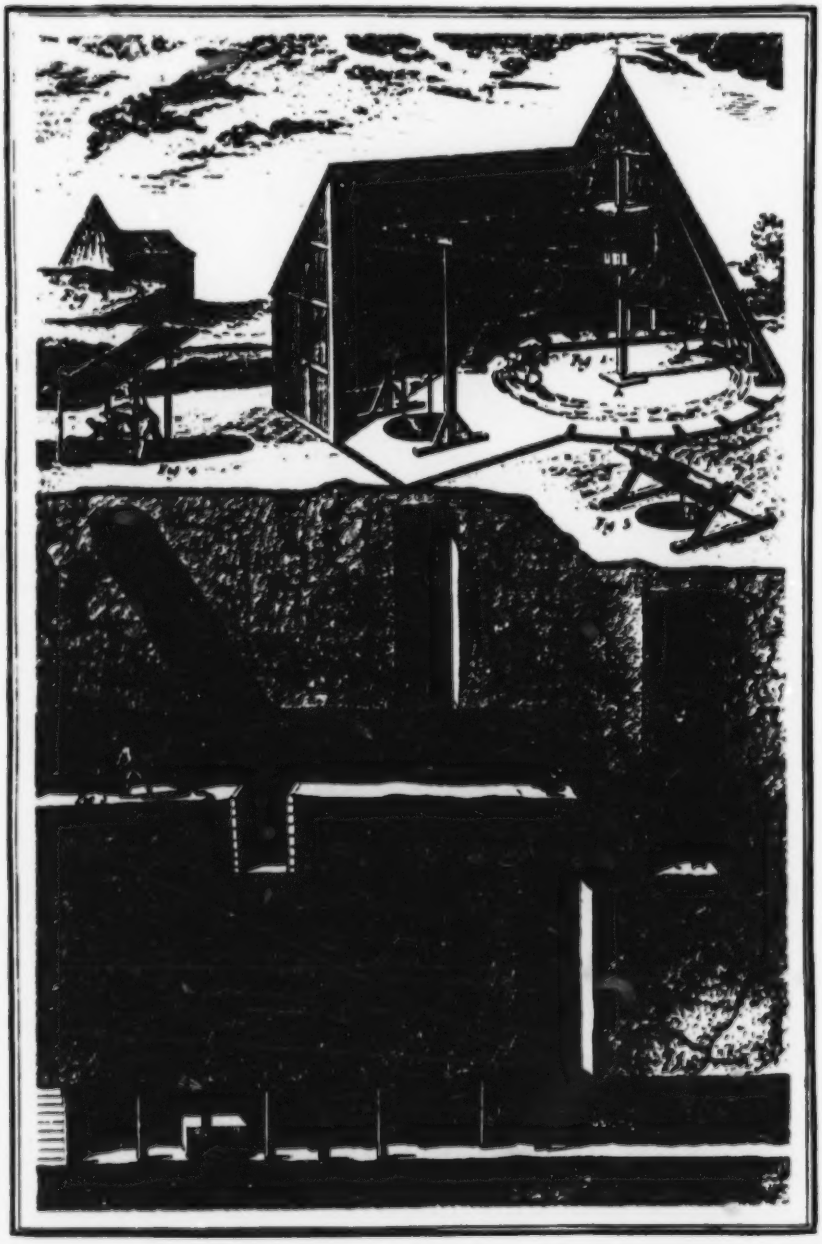
E. Evaluating the Lesson

1. Informal observation of class discussion.

2. Group lists.

3. Assessment of homework assignment.

A MODEL MINE
FROM DIDEROT'S *ENCYCLOPÉDIE*
(Cross-Section)



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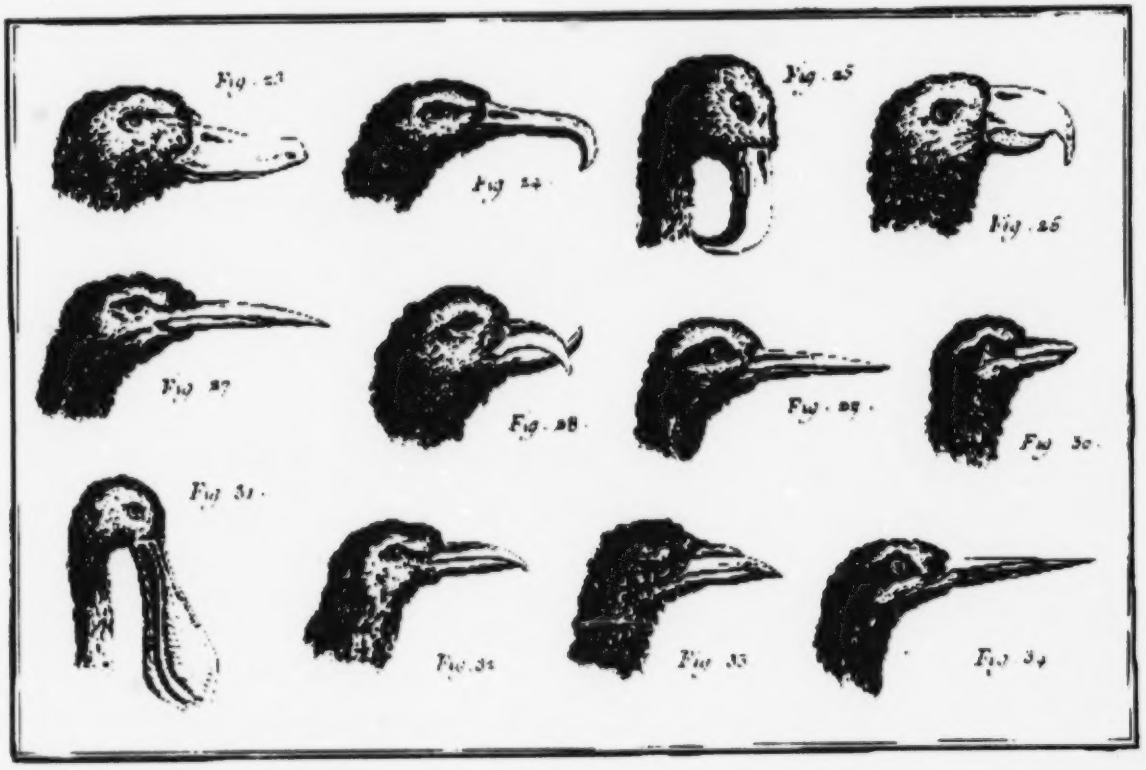
46

CLASSIFICATION OF EXOTIC BIRDS FROM DIDEROT'S *ENCYCLOPÉDIE*



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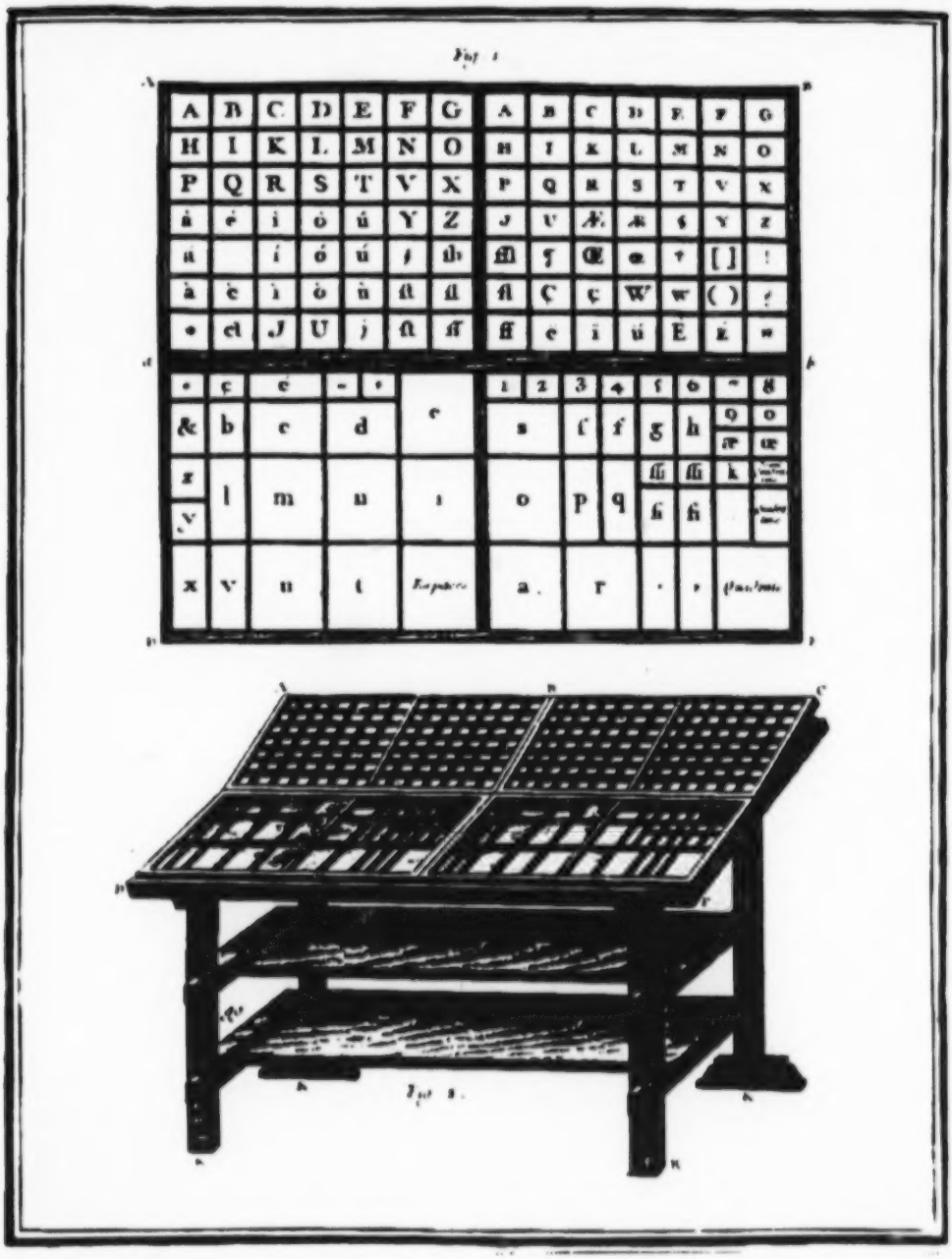
PRINTER'S TYPE CASE
FROM DIDEROT'S *ENCYCLOPÉDIE*



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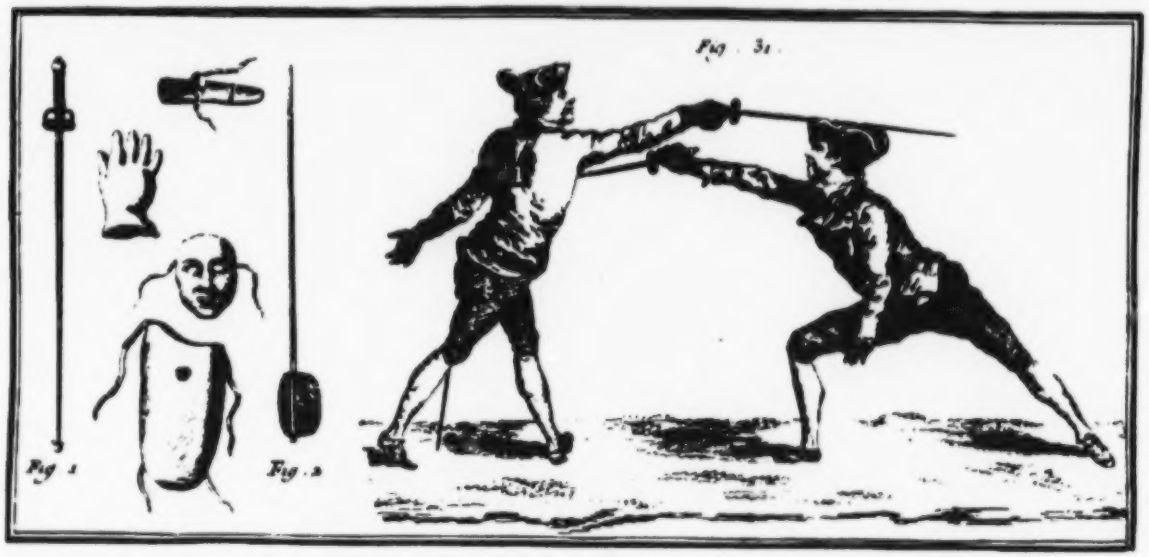
48

LESSON THREE: STUDENT RESOURCE D

THE ART OF FENCING
FROM DIDEROT'S *ENCYCLOPÉDIE*



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SURGERY FOR BLADDER STONE FROM DIDEROT'S *ENCYCLOPÉDIE*

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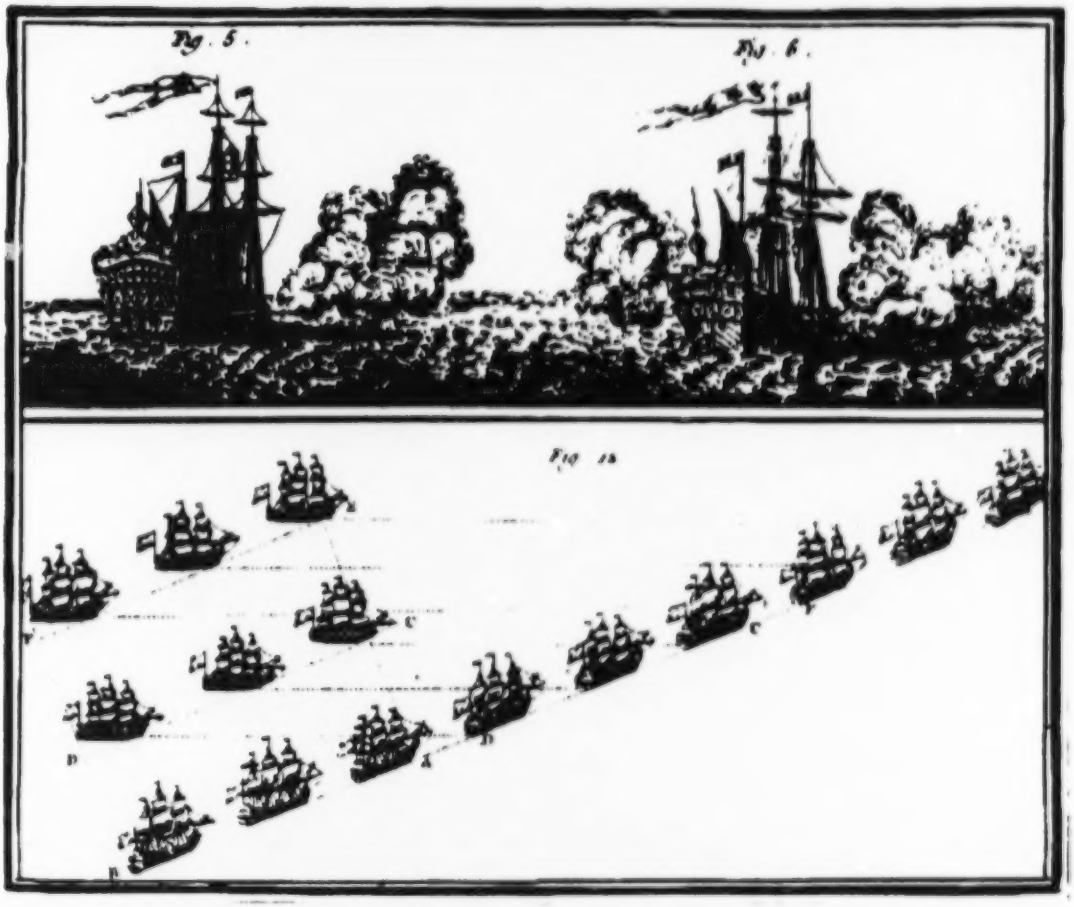
NAVAL TACTICS
FROM DIDEROT'S *ENCYCLOPÉDIE*



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51

BENJAMIN FRANKLIN'S *POOR RICHARD'S ALMANACK* & THOMAS JEFFERSON'S DECLARATION OF INDEPENDENCE

A. Objectives

1. Students will be able to see the impact of the ideals of the Philosophes and the Enlightenment on writers and thinkers in the New World.

2. Through study of the The Declaration of Independence, students will understand the revolutionary implications of the idea of man as a rational being.

B. Lesson Activities (One to Two Days)

1. Write selections from Franklin's *Poor Richard's Almanack* (original spelling) on board BEFORE class. (See list of Selections below) Franklin issued his almanac annually between the years of 1733-1758 from his printing shop in Philadelphia. It was a compendium of proverbial advice, weather predictions, astrology and witticisms, informed by the rational approach of the Enlightenment.

2. Read the excerpt from the introduction to *Poor Richard's Almanack* to class. (See below.) Discuss how it echoes the pragmatic ideals of the Philosophes. (Idle philosophizing is not seen as valuable, only practical application legitimizes knowledge.) Do we in this country still have these notions? Why/why not?

3. Class discussion of selections from the Almanac written on the board.

   a. What basic view of man did they represent? (They

52

are hopeful, positive and reflect the belief that man is ultimately perfectible through hard work and perseverance.)

b. Can you see the influence of the Philosophes and the ideals of the Enlightenment in Franklin's almanac? (Man can better his lot in life through his own rational effort; man is perfectible.)

c. What other document have we studied that also provides a positive and pragmatic view of life for people? (Diderot's Encyclopédie.)

d. How is this almanac different from the Encyclopédie? (It contains more rustic common-sense knowledge, and is oriented to the middle class.)

4. **Homework Assignment:**

Share **STUDENT RESOURCES A** and **B**, selections from Franklin's *Almanack* and Thomas Jefferson's Declaration of Independence with the class. Have students list the ideals of the Philosophes and the Enlightenment which they can find in the document, such as:

a. Men are basically equal—Hobbes, Locke, Rousseau.

b. Men have certain "inalienable" (natural) rights—Locke, Rousseau.

c. One of these rights is to be free—Montesquieu and Rousseau.

d. Structure of government should be rationally based—Rousseau.

5. Collect homework. Discuss the results of Jefferson's Declaration. What are the logical conclusions of believing that men are basically rational creatures who can perfect themselves through their own efforts? (Revolutionary action to overthrow tyrannical monarchies; French and American Revolutions).

6. Teacher's introduction to next unit. Ideally, a unit on the French and American Revolutions would follow this lesson.

C. Evaluating the Lesson

1. Informal observation of both classroom discussions.

2. Review of homework assignment on The Declaration of Independence.

3. List of Selections from *Poor Richard's Almanack*

   a. "Early to bed and early to rise, makes a man healthy, wealthy, and wise."

   b. "A penny saved is a penny earned."

   c. "God helps them that help themselves."

   d. "Little strokes fell great oaks."

   e. "He is ill clothed that is bare of virtue."

   f. "The heart of the fool is in his mouth, but the mouth of the wise man is in his heart."

EXCERPT FROM INTRODUCTION TO *POOR RICHARD'S ALMANACK*

(Primary Source)

Courteous Reader,

I might in this place attempt to gain thy favour by declaring that I write Almanacks with no other view than that of the public good, but on this I should not be sincere; and men are now-a-days too wise to be deceiv'd by pretences...The plain truth of the matter is, ...my wife, good woman...cannot bear, she says, to sit spinning in her shift of tow [cheap material], while I do nothing but gaze at the stars; and has threatened more than once to burn all my books and rattling-traps, (as she calls my instruments,) if I do not make some profitable use of them for the good of my family.

Selection taken from: *Poor Richard's Almanack*, Benjamin Franklin. With foreword by Phillips Russell, Garden City, NY: Doubleday, Doran & Co., Inc., 1928, pp.1-8.

SELECTIONS FROM THE DECLARATION OF INDEPENDENCE, ADOPTED BY CONGRESS, JULY 4, 1776 BY THOMAS JEFFERSON

(Primary Source)

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.

That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

The history of the present King of Great Britain is a history of repeated injuries...

He has refused his assent to laws, the most wholesome and necessary for the public good...

He has refused to pass other laws for the accommodation of large districts of people unless those people would relinquish [give up] the right of representation in the legislature, ...

He has obstructed the administration of justice...

He has made judges dependent on his will alone...

GLOSSARY OF NAMES AND TERMS

1. Candide (can-deed)
2. Condorcet (con-door-say)
3. Diderot (dee-dare-oh)
4. Encyclopédie (ain-cy-clo-paid-e)
5. Jean Jacques Rousseau (zjawn zjak roo-so)
6. Montewquieu (mon-tess-cue)
7. Philosophes (feel-oh-sofs)
8. Voltaire (vol-tare)

ANNOTATED BIBLIOGRAPHY

1. Alexander, John T. *Catherine the Great. Life and Legend*. Oxford University Press, 1989. In this interesting new book on Catherine, the female "enlightened despot" of Russia, Chapter Two recounts her education and upbringing, in which personal ambition and Enlightenment ideals vie for dominance. This work also contains many illustrations.

2. Beatty, John L. and Oliver A. Johnson, eds. *Heritage of Western Civilization*, sixth ed. Vol. II. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1987. This is a very good anthology of primary sources for mid-sixteenth century to the present day, which contains selections from the Scientific Revolution and the Enlightenment.

3. Cobban, Alfred, ed. *The Eighteenth Century. Europe in the Age of Enlightenment*. New York: McGraw-Hill Book Company, 1969. This is an excellent, large-format book with ten separate aspects of the eigthteenth century covered, each edited by a scholar in the field. It is another good background book for teachers, profusely illustrated, with many full-color plates.

4. Gay, Peter, ed. *Age of Enlightenment, Great Ages of Man, A History of the World's Culture Series*. New York: Time-Life Books, 1971 reprint edition. A complete overview of the Enlightenment is contained here in very accessible form. It includes many excellent illustrations, and an entire section featuring the engravings from Diderot's Encyclopédie.

5. ---. *The Enlightenment: An Interpretation. The Rise of Modern Paganism*. Vol. III. London: Weidenfeld and Nicolson, 1967. Elegantly written, this classic work on the Age of Reason is the best scholarly overview of the

period which concentrates on the ideas of the Philosophes.

6. ---. *Voltaire's Politics: The Poet as Realist*, second edition. Yale University Press, 1988. Chapter Three of this book presents an excellent look at the relationship between Voltaire and Frederick II of Prussia. Very readable, with good general background on Voltaire's life and politics.

7. Havens, George R. *Jean-Jacque Rousseau*. Boston: Twayne Publishers, 1978. This well-organized work presents the chronology of Rousseau's life in a clear and interesting manner. His various writings are discussed within the context of his social milieu.

8. Jacob, Margaret C. *The Radical Enlightenment. Pantheists, Freemasons and Republicans*. London: George Allen and Unwin, 1981. This new addition to Enlightenment studies highlights "previously neglected or unconsidered materials" not in the mainstream of traditional scholarship; minor characters such as the literary propagandists, freemasons, intellectual and political radicals; some women.

9. Mitford, Nancy. *Madame de Pompadour*, revised edition. London: Hamish Hamilton, 1968. Still the best source in English on this well-educated French beauty who was the mistress of King Louis XV of France. This look at an influential woman at the pinnacle of court society shows a more traditional role of women and would be a good counterpoint to Mary Wollstonecraft and Catherine the Great. Wonderful illustrations.

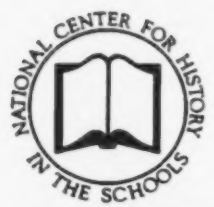
10. Nicolson, Harold. *The Age of Reason (1700-1789)*. London: Constable & Co., Ltd., 1960. This book stands the test of time and is still a provocatively personal look at those elements of Enlightenment culture which inter-

ested Mr. Nicolson. For example, Chapter VII is on Catherine The Great of Russia the female "enlightened despot;" Chapter XII focusses on "The Salons" in which women played a pivotal role. A good resource with illustrations.

11. Schonberger, Arno and Halldor Soehner. *The Rococo Age. Art and Civilization of the 18th Century.* McGraw-Hill Book Company, 1960. This large-format book contains a compendium of the art of the eighteenth century, with many plates in color. Most useful to a teacher might be the section entitlted "The Enlightened Mind," (pp. 9-52), which has a good overview of the advances made after the Scientific Revolution, and is followed by many photographs of actual inventions of the time such as a microscope, thermometer, steam engine, hot-air balloon, and more.

12. Weber, Eugen, ed. The Western Tradition. fourth ed. Vol. II. Lexington, Mass: D.C. Heath & Co., 1990. An anthology of primary sources is collected in this volume, which also contains excellent introductions to the sources written by Eugen Weber. The selections from the Philosophes, Montesquieu and Rousseau came from this book.

13. Willis, F. Roy, ed. Western Civilization. fourth ed. Vol. II. Lexington, Mass: D.C. Heath & Co., 1985. This basic text is excellent for social and cultural history, and has a good background section on the Philosophes and the Enlightened Despots.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